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The Most Wonderful Family Remedy Ever Known.
CURES—Diphtheria, Croup, Neuralgia, Rheumatism, Bleeding at the Nose, Headache, Cough, Fluza, Hacking Cough, Whooping Cough.

FOR INTERNAL AND EXTERNAL USE.

PARSONS' PURCATIVE PILLS

[MAKE NEW, RICH BLOOD]

Positively CURES SICK-HEADACHE, Biliousness, and all LIVER and BOWEL Complaints, MALARIA, BLOW-FEVER, CHOLESTEROL, TUBERCULOSIS, &c., &c. Cures Consumption, Jaundice, &c., &c. No equal. Find them a valuable Cathartic and Liver Pill.—Dr. T. M. Palmer, Monticello, Fla.—DeWitt, Iowa.—Sold everywhere, or sent by mail for 25cts. in stamps. Valuable information FREE. I. S. JOHNSON & CO., BOSTON, MASS.

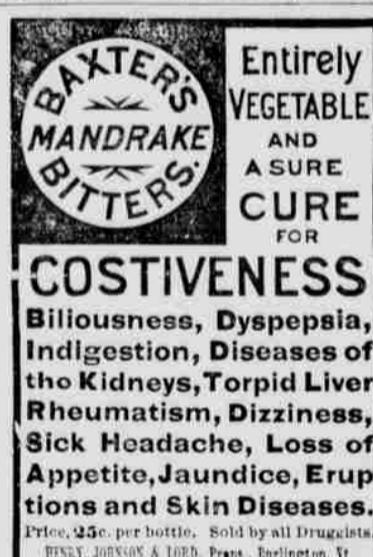
It is a well-known fact that most of the Herbs and Cattle Powder sold in this country is of no value whatever. This powder is absolutely pure and very valuable. Nothing on earth will make hens lay like Sheldon's Condition Powder. It contains no food, but it will positively prevent and cure CHICKEN CHOLERA,

DOWNS' ELIXIR

For Colds, Bronchitis, Coughs, Croup, Lung Fever, Asthma, Pleurisy, Whooping Cough Catarrh, CONSUMPTION, and all Throat, Chest and Lung diseases. It will cure when all other remedies fail.

Sold everywhere.

HENRY JOHNSON & LORD, Proprietors, Burlington, Vt.



Entirely
VEGETABLE
AND
A SURE
CURE
FOR
COSTIVENESS

Biliousness, Dyspepsia, Indigestion, Diseases of the Kidneys, Torpid Liver, Rheumatism, Dizziness, Sick Headache, Loss of Appetite, Jaundice, Eruptions and Skin Diseases.

Price, 25c. per bottle. Sold by all Druggists. HENRY JOHNSON & LORD, Proprietors, Burlington, Vt.

SULPHUR BITTERS

The Greatest Blood Purifier ON EARTH.

This Great German Medicine is composed of Yellow Dock, Mandrake, Gentian, Dandelion, Juniper Berries, etc., combined with the Extract of Sulphur, which makes it the Greatest Blood Purifier known. Do not ever take.

BLUE PILLS
or arsenic, they are deadly. Your kid place your trust in SULPHUR BITTERS, the purest of every kind and best medicine ever made. SULPHUR BITTERS. If you are sick, no medicine can do what this does.

Is Your Tongue Coated? Your tongue is cut off from the body. Don't wait until you are dead, here, it may save your life. It has saved hundreds. Don't wait until to-morrow.

Try a Bottle To-Day!
Are you low-spirited and weak, suffering from the excesses of youth? If so, SULPHUR BITTERS will cure you. A. P. Ordway & Co., Boston, Mass.

Send two 3c. stamps to A. P. Ordway & Co., Boston, Mass., and receive an elegant set of cards free.

Don't Wait.

W. C. DANYEA, Middlebury, Vt.

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SMITH & ALLEN

Keep on hand, or furnish on short notice, all kinds.

Builders' Hardware

Embracing, with the old varieties, the new and celebrated Niles goods.

Nails, Doors, Sash, Blinds.

ROSENDALE & PORTLAND CEMENT, BLACK AND WHITE LIME.

Also LUMBER of every variety, Lath, Clapboards, Pure Heart Shingles, 18-inch spruce pine, and cedar, also manufacturers of all kinds of House Finishing Material and Bee-Keeper's Supplies.

Office and mill first door on Mill Street.

MIDDLEBURY, VT.

\$100 REWARD

FOR A CASE OF

Scratches, Grease, or Cracked Heels on Horses,

That we cannot cure with our magnetic remedy.

DR. STEVENS & CO'S

MAGNETIC SCRATCHES CURE

We think is the only remedy ever discovered that will accomplish a certain and complete cure in every case. Horses can be used and the cure will commence from first application.

No Washing Off with Soap and Water.

This remedy will cure every case in from 6 to 15 days. We have testimonial stating that after trying everything else (as they term it) for scratches without benefit, Dr. Stevens & Co's Magnetic Remedy would cure at once. To those skeptical we will furnish references on application. Sold by druggists. Prepared only by DR. H. STEVENS & CO., Bradford, Vt.

To whom all orders should be addressed.

For sale by SHELDON & CO., Druggists Middlebury, Vt.

48cts

Old Dr. Booth's VEGETABLE WORM REMEDY!

A pleasant, safe, reliable, and prompt remedy for the removal of stomach and seat or pin worms from child or adult. It is easy to take; worms are absolutely harmless and require no after-physic. Price 25 cents; at Hanaford



Enterprising young men who wish to prepare themselves for a successful start in business, can do it best by a course of study at the ALBANY BUSINESS COLLEGE. Has over 5000 students. Catalogue and specimens of permanence mailed free on application. Address, CARNELL & CARTHART, 51 and 55 North Pearl St., Albany, N.Y.

Home Department.

A RECALL.

O. wanderers from ancestral soil,
Leave noiseless mill and chattering store;
Gird up your loins for sturdy toil
And build the home once more!

Come back to bayberry-scented slopes
And fragrant fern and groundnut vine;
Breath air blown over hot and coarse
Sweet with black birch and pine.

What matter if the girdles are small?
That life's essential wants supply?
Your homestead's title gives you all
That idle wealth can buy.

All that the many-shored crave,
The brick-walled slaves of change and mart;
Laws, trees, fresh air and flowers you have,
More dear for lack of art.

Your own sole masters, freedom willed,
With none to bid you go or stay;
Till the old fields yield your tithers tilled.
As manly men as they.

With skill that spares your toiling hands,
And chemist aid that science brings,
Reclaim the waste and outworn lands
And reign thereon as kings.

—Whittier.

FAST-DAY SERMON

DELIVERED AT THE UNION SERVICE, MIDDLEBURY, APRIL 9, 1886, BY REV. J. NOE, PASTOR OF THE METHODIST CHURCH.

"There is death in the pot." H. Kingsley, Jr.

GOING NORTH AND WEST.

3:36 a m NIGHT EXPRESS, from New York for Montreal, Ogdensburg and the West. Sleeping car to Montreal daily except Monday.

7:50 a m LOCAL EXPRESS—for Burlington.

3:25 p m EXPRESS, from New York, Albany, Springfield, Troy, Albany, St. Albans, Montreal, and Quebec.

6:15 p m EXPRESS, from New York and Troy to St. Albans, Montreal, and the West. Passenger car to St. Albans.

GOING SOUTH AND EAST.

9:55 a m EXPRESS, for Boston, Worcester, New London, Springfield and New York, Albany, and New York, with Wagner Drawing Room car to New York, arriving 7 p.m.; also Pullman Drawing Room car, to Boston, arriving 6:30 p.m.

MIXED, for Rutland and intermediate stations.

4:52 p m MIXED, for Rutland.

5:37 p m MIXED, for Rutland.

9:52 p m NIGHT EXPRESS, for Troy, Albany, New York, and Boston. A sleeping car through to New York and also to Boston.

ADDITION RAILROAD.

Going South—6:35 a m—Mixed train leaves Ticonderoga for Leicester Junction, arriving 8:10.

Going North—5:55 p m—Mixed train leaves Leicester Junction, arriving at Ticonderoga 7:25.

Through Tickets for Chicago and the West for sale at the principal stations.

S. W. CUMMINGS,
General Passenger Agent

J. W. HOBART,
General Manager

50-51

For Sale

The Stallion, Star Motion.

Cherry-bay, black points and small star; 4 hands 2 1/2 inches, foaled June 26, 1884; bred by W. C. Daneyea, Middlebury, Vt.

PEDIGREE:

Sired by Motion (2-2), son of Daniel Lamb, born Jan. 1, 1865, and died March 1, 1885, by Stephen Bentor, Cornell, Vt., and mare sired by Black Bill, son of Hemenway horse (sire of the Black Hawk Boy which got Susie 2-2), son of Vermont Black Hawk; dam of dam, a bay mare sired by Black Lion, son of Vermont Black Hawk, and dam of a colt, by Hale's celebrated Green Mountain Morgan. The dam of Black Lion was by Smith's Liberty, which got the dam of Vermont Hero, sire of Gen. Knox, the second greatest size of trotters ever made. This colt is broken double and single and shows the pure trotting action, and speed unsurpassed by any colt of his age in Addison county. He has very high finish, perfectly thoroughbred appearance, long neck, broad chest, full tail, straight forehand and well up. His back is short, rounded, deep and well laid back, long hip well round, set, long on the belly, well coupled, limbs and feet perfect.

W. C. DANYEAE, Middlebury, March 18, 1886.

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was food. Of the same class are *select dancing parties*, and *dancing-schools* to teach our children to become *graceful*. You can not marry card-playing and dancing with praying, Bible-reading, and speaking and working for Jesus. They never join hands. The Y. M. C. A. young men who do Christian work are not of this class. "There is death in the pot."

3. Another great blunder which the text illustrates is: Lotteries gotten up for benevolent purposes on the principle that "the end sanctifies the means." But a *good end* can never sanctify *bad means*; rather *bad means* will *create* a good end. Read what Paul says in the third chapter of Romans: "We be *standerby* reported, and some affirm that we say, 'Let us do evil that good may come.'"

Several years ago, in a Vermont village, some respectable, well-meaning people of the place got up a lottery for a benevolent purpose. They put up as prizes a carriage, an organ, and a large number of articles of less value. A little after the close of our late war, some men in New York got up a lottery which they called a *charitable enterprise*, to build a soldiers' home; \$25,000 in prizes were offered and each ticket was to draw some prize. It came out afterward that 100,000 tickets were sold at one dollar each. The managers paid in prizes \$25,000, paid \$20,000 to the soldiers' home, and put the balance, \$55,000, after paying expenses, into their own pockets. I know that some bought tickets not thinking of gambling, nor expecting or desiring a valuable prize, just to help a *benevolent object*. A few years ago in Plattsburgh a watch, worth \$150, was put up in a lottery; tickets, one dollar each. The man who won it gave it back and it was put up a second time. The proceeds were paid to a church.

Such things do more real harm than a gambling saloon would, for they demonstrate those who could not be caught by a saloon; they deaden the conscience; and in so far as endorsed by Christians, they bring religion into contempt. Who can point out the difference between six men sitting around a table, each putting down a dollar and then playing a game of chance for the money, and six other men buying each a ticket for a dollar, writing a name on one of the tickets, and then one man drawing the six dollars. Suppose they agree that three dollars of the six shall go to some benevolent object. They paid their dollars for the chance of gaining three dollars, else they would have given 50 cents each and raised the required sum.

It is said that some buy tickets *simply to help a good cause*, but if they do they know that *most* of the tickets will be bought for the same reason that the gamblers put up their money. All lotteries, whether at church fairs or elsewhere, are plain terms, *gambling*, and when associated with churches they bring religion into contempt in the eyes of the thinking men of the world. To support the church of God in that way is a *costly blunder* than when the man poured a *whole cask* of poisonous gouts into the food prepared for the sons of the prophets.

There are great blunders connected with the temperance question which the text illustrates. There is much honest difference of opinion on the much-talked-of subject of high-license; but in my opinion there is death in that pot. It is quite a blot thrown to the taxpayer to tell him that these saloons pay \$100,000 to the school fund or general fund for the support of the government. But, let us see: Suppose a saloon in a certain community pays \$100,000 annually for ten years, \$10,000 a year. "A large sum," says the *saloon* of poisoners going to the pot. That is poison, *not* food as such. I need hardly speak of a class of weeklies, filled with cutting and yet demoralizing stories, which were introduced, while I lived in Brandon, by an agent, who, taking his stand on a street corner, handed a copy to each child as he came from the public school, further numbers of which, containing a continuation of the stories, sold *what a pity!* at the book-stores. No one of any intelligence and discrimination would offer them as *food* for the intellect. What is *food* for the intellectual nature of MAN? Man is not, as some may think, simply a highly intellectual animal; he is much more than that. The most important part of man is his spiritual nature and that is not food for MAN which weakens his spiritual nature; which disturbs the *fit relations* which a man should hold to God; which weakens his faith, or his apprehensions of saying truth; which in any way maims him to be a humble, obedient, faithful child of God, so that whatever literature, whether of books, periodicals, or papers, which interrupts prayer, dims spiritual insight, supplants love for the Bible, and induces thoughtlessness of God and eternity, is poison to man, as a candidate for Heaven. Whatever is offered for food which tends to destroy the soul, it may be said in reference to it, "There is death in the pot."

2. There are amusements of which the text is an illustration. Moderate, proper amusement is good; the archer must sometimes unstring his bow. A true Christian life is a happy life. But the line between *healthful* and *harmful* amusements is not distinctly drawn. Some amusements are thought to be helpful, which mostly prove hurtful; among these I think is *card-playing*. You will see cards provided for amusement in the cones of some Christian people, with the thought: I would rather my son should play cards at home than in the saloon. So would I, and I would rather he would drink wine at home than in the saloon; but it is wisdom for me to prevent either, anywhere. To say: If he does not have cards at home, he will go elsewhere to play them, is an *unscrupulous assumption*; he will be *much more likely* to play abroad if he play at home. They are very *fascinating* to most persons when some skill is acquired in the game. See: a young man is traveling alone; he is lonesome; he meets two or three other young men on the cars, who propose cards for amusement. They are not fit companions for him, but he has been accustomed to play at home, and the time hangs heavily. Will he not be more likely to join them than if he has never played, and has been taught that cards are gamblers' tools and have a bad mark on them? But suppose he plays and finds he can easily beat them. They propose small stakes, just to give a little excitement to the game. . . . You can readily imagine the rest. I simply state a fact when I say that many young men have become gamblers and have wrecked themselves and others who took their first lessons at home. Again: the bubble has almost burst now; bubble, did I say,—would it had been only a *bubble*, and had not ruined the health, morals, and souls of so many young people. But, three or four years ago, many honest and well-meaning people thought the skating-rink was an innocent, healthful and helpful amusement. But they *blundered*, and those parents who have cards at home blunder, just as did the prophet's servant, who put poison into the pot, thinking it

would be *caught* by the saloon. I believe the greatest question before the American people to-day is, What shall be done to destroy the liquor traffic? Years ago the question was, What can be done with slavery? A great party arose and set

it. Without an anti-slavery party in principle (for the anti-slavery principles of the country naturally crystallized around the Republican party) would slavery have been put away? Or, put it this way: If both parties had been unwilling to destroy slavery, would it have perished? So long as both the great parties are again at a distance, imagination paints it as desirable. But the time will surely come, when desire will be no longer our tormentor, and no man shall be wretched but by his own fault."

"This," said a philosopher, who had heard him with tokens of great impatience, "is the present condition of a wise man. The time is already come when none are wretched but by their own fault. Nothing is more idle than to inquire after happiness, which nature has kindly placed within our reach. The way to be happy is to live according to nature, in obedience to that universal and unalterable law with which every heart is originally impressed; which is not written on it by precept, but engraven by destiny, not instilled by education, but infused at our nativity. He that lives according to nature will suffer nothing from the delusions of hope, or importunities of desire; he will receive and reject with equability of temper; and act or suffer as the reason of things shall alternately prescribe. Other men may amuse themselves with subtle